

# UNITARIAN MAGAZINE.

VOL. I.

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No. 2.

## NOTICE TO READERS.

*The Editor wishes it to be distinctly understood that the views expressed in any Articles which may appear in this Journal are only those of the writers, and are not to be taken as the authoritative opinions of the Unitarians as a particular body. Contributions of a general character are cordially invited for insertion in the Magazine, but the right of selection is reserved, and rejected papers cannot be returned unless accompanied by the necessary number of postage stamps. Items of local church news will also be welcomed. Letters for our correspondence columns on topics of general interest are invited, but the names and addresses of the writers must always be sent, not necessarily for publication, but as a guarantee of good faith. All literary communications, with the exception of news, should be forwarded not later than three weeks before the date of publication to the Editor, the Rev. J. CLAYTON WILLIAMS, 19, Mann Street, Hastings; and all business inquiries addressed to the Printer and Publisher, Mr. EDWARD BALKHAM, 4, Albion Place, West Hill, Hastings.*

## EDITORIAL JOTTINGS.

It has been asked, "Why confine the Magazine to East Sussex and West Kent?" We may reply that we hope the time will come when the journal will bear the more comprehensive title of *The Southern Unitarian Magazine*. The present lowly effort grew out of a very small beginning. The Editor, in order to cultivate the literary talent of his congregation, started a Manuscript Magazine. It was afterwards suggested that something more might be advantageous, and an East Sussex Magazine was projected. Other Free Churches were found willing to join the movement, hence the extension of

the area to West Kent. If the friends will render us aid by favouring us with contributions, and assisting in the sale of the journal, we shall be happy to extend the limits beyond East Sussex and West Kent as soon as we find it desirable to do so.

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Would it not be practicable to hold, during the coming summer, a united gathering of our churches of East Sussex and West Kent? Will the organists and choirmasters also think over the subject of a United Choral Service, to be interspersed with two short addresses on the subject, "Music in its Relation to Worship," or some kindred topic.

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Our friends, the editors of *The Unitarian Herald*, seem to fear that if our journal prospers it may interfere with the circulation of our denominational papers in the congregations we represent. We deem this to be a needless fear. Our object is to bring into closer fellowship our scattered southern Churches, which lack the bonds of union so prominent and useful amongst our midland and northern societies. We do not intend to give general denominational intelligence, and so usurp the place and functions of our older and more important periodicals, but we aspire to interest our more limited constituency by recording local matters affecting Sussex and Kent. We hope in this way to awaken wider interest in our Churches at large, and thus, in all probability, increase rather than diminish the circulation of our denominational weeklies. The second paragraph of our introduction distinctly states our object.

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*The Inquirer* very justly takes strong objection to our second title—"a *Sectarian Journal*." This, however, was an oversight not detected until the covers were printed,

the proof of the covers not coming into the editor's hands. But a notice on the last page of our first number stated that the error would be rectified in the present issue, and this it will be seen has been done.

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The local newspapers have spoken on the whole in commendation of our effort, and have largely quoted from our columns, and so have introduced us to a class of readers who never see our Free Church papers. As a consequence our first edition was soon exhausted.

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The Rev. Henry Ierson, the Secretary of the British and Foreign Unitarian Association, sends us a word of encouragement and praise. "I wish to say," he writes "that I welcome every such sign of life and zeal. We ought to make incessant appeals to the intelligence of people, and this is a capital way of doing it. I hope that you may be sufficiently supported to continue the effort."

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The attention of our Brighton and Lewes friends is particularly requested to the letter in our correspondence columns on "The Ditchling Church," in which they will find some suggestions with which they are more concerned than any other Sussex churches. We may venture to express the hope that they will be able to assist the cause at Ditchling in the way proposed by our correspondent, or by some other means.

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Under the heading of "The Free Pulpit" we should be glad to publish from time to time sermons of general interest if our clerical friends would favour us with such contributions.

## CORRESPONDENCE.

### SHALL WE EXTEND OUR AREA?

*To the Editor.*

SIR,—A copy of the new Magazine (No. 1) having been placed in my hands for inspection, I felt much pleasure in its examination, and think that it might become very useful indeed in the South as a means of communication between the various churches if its present limits were extended. I cannot understand why the two sister counties, Sussex and Kent, have been only partly included in the scheme instead of entirely, for though the pretensions of the promoters

may be very modest in this respect, I feel that a wider circulation would contribute more largely to its success as a commercial enterprise, and give it a wider scope of usefulness.

I would suggest then that the Magazine should become the organ of the whole of the counties of Kent and Sussex, and also of the southern churches generally if possible, feeling assured that the Southern Association Committee would if requested do all in its power to help on the enterprise.

The publication of this letter will perhaps lead to other and better suggestions than my own, though its present limited area will probably confine the correspondents to those included within the present stated area.

Personally, I shall be happy if something like what I propose be adopted to do my best in Chichester to promote the circulation.

Yours, etc.,

C. A. HODDINOTT.

Chichester, Feb. 1, 1887.

[Our readers will find a note on the subject dealt with in this letter among our "Editorial Jottings,"]

## THE DITCHLING CHURCH.

*To the Editor.*

SIR,—I don't know whether any of your readers have ever been to Ditchling, but if they have not I'm afraid they will not be able fully to appreciate what I have to say of this pretty little Sussex village. I saw it under several disadvantageous circumstances, but even then its peculiar beauty enchanted me, and its novel situation delighted me. It lies on a level plain at the foot of that magnificent Beacon to which it gives its name, and which is remarkable as being the highest point in the county. The great age of the hamlet strikes you at once. Its old-fashioned houses for 1,300 inhabitants speak of many years, and its places of worship with one exception have seen more than one century. Grant Allen, who admires the rusticity of the Surrey hamlets so much, would imagine this bright spot to be a rural Paradise. It is eight miles from Brighton, and the same distance separates it from Lewes. I walked out to it from the former town towards the close of January. The day was not cold, but clouds of driving mist were sweeping across the hills and choking up the valleys. I crossed the Ditchling Down, as it is called, by the old road, the foundation of which was laid by the Romans long ages ago. This highway carries you over the very top of the Beacon, and you have to gain the village by a most precipitous descent down the zigzagging side of this giant hill. There are remains of military works—either British or Roman—on the summit of the Beacon, which are of course of considerable interest to antiquarians. The fog was so thick that I passed over the hills and began to drop down towards the low ground almost before I found out where I was. I thus missed the magnificent views which must undoubtedly be obtained from the top of the Beacon. It proved to be a little clearer in the plain, and the sun struggled feebly though vainly to reassert its power just at this point. The mist lifted enough for me to discern Ditchling about



a mile off looking warmly red in the uncertain sunshine and lying as cosily as you could wish to see any place, yet untouched by those evidences of civilization which rob us of some of our most exquisite pieces of natural scenery. I found the place as quaint as it appeared, though here and there could be seen some traces of modified modernity which jarred somewhat with their quiet surroundings. No doubt those of your readers who are Unitarians know we have a little church even in this out-of-the-way spot. I naturally sought for this interesting place of worship almost as soon as I reached the village, and its inspection was worth any trouble I took to find it. It is half a cottage and half a meeting-house, the latter portion capable of accommodating about 150 persons, and the former half providing a habitation for those who look after the church. It stands in a large cemetery, able to hold fifty of its congregations. It is an old Unitarian General Baptist Chapel, which probably goes back to 1700, though it now bears the more comprehensive title of the Free Christian Church. I obtained an interview with Mr. William Kensett, the Secretary of the Church Committee. He is a bluff, honest, sturdy free-thinker, who values the approval of his conscience much more than the approbation of men, and his independence is proportionately robust. He told me a good deal about the chapel, related several excellent stories, cracked one or two capital jokes, and made himself on the whole extremely agreeable. It seems only a morning service is held every Sunday, and there are no regular preachers except the students who come down fortnightly, the intervening meetings having to be conducted by laymen. The small congregation appears to be in a rather stagnant way, and wants invigorating with new life and energy. The church certainly is in need of ministerial assistance, and I would therefore like to suggest that some of the younger members of the Lewes and Brighton chapels should offer their help towards occasionally supplying the pulpit. The walk would be a charming one in summer, and in the winter would not be very killing. Some such work as this would cultivate and simulate those who shared in it and would make them feel they were doing something to promote the cause for which we ought to be willing to sacrifice much. I also saw Mr. Turner, whose family have long been honourably connected with the church, and who also gave me considerable information. I walked afterwards on to Lewes by a pleasant road, and notwithstanding the adverse conditions under which I saw Ditchling, I think it is one of the prettiest villages in Sussex. I hope our church there may long flourish and prosper. It has plenty of work yet to do amongst the orthodox population of the hamlet.

Yours faithfully,

B. R.

Hastings, Feb. 24th, 1887.

### *Darwin and Evolution.*

PHYSICAL science has during the last 100 years made enormous progress. Discovery has followed discovery with such marvellous rapidity that many branches of science have been completely revolution-

ised. The great law of the conservation of energy has given us an altogether new idea of heat and force. Astronomy teaches us with a certainty which would have been incredible to our forefathers the size, condition, and even the constituent elements of the planets; while geology reads for us with wonderful skill from the stone page of nature the history of our earth and its extinct inhabitants. And as a result of these and many other wonderful achievements, physical science stands to-day in the position of a great authority. Such is the power and prestige conferred on her by her discoveries in the past that we may safely say the men of science mould and direct the thought of the future. It is, therefore, very necessary that we should know as far as we can what is actually taught by science if we wish to be abreast of the times. Perhaps the one doctrine of science which has exerted the widest influence on modern thought is that of Evolution. Almost every book we read now bears some traces of it: it permeates our whole literature, and sensibly or insensibly changes for us the whole aspect of many questions. It is above all important in its bearing on theology, contradicting as it does much that is popularly accepted as true, and entirely upsetting traditional views as to man's origin. What, then, is this doctrine of Evolution? Briefly this—that all the innumerable species of plants and animals which inhabit the earth were not created specifically distinct, but have been developed from originally simple forms, according to natural laws. Until quite recently, it was believed almost universally that every one of the millions of species now existing were created distinct, without power to vary, except within very narrow limits, and that its offspring was the exact counter-part of itself, and that there was a barrier between species and species which could never be broken down. That was the general opinion until Darwin's great book on "The Origin of Species," appeared in 1859. It has been this work which has raised the doctrine of Evolution from a conjectural hypothesis into an established scientific fact. And before we go any further it will be as well to draw attention to an error which is very prevalent among general readers who are not scientific students. It is a very widespread belief that it was Darwin who originated the theory of species being the



result of development, and that he first propounded the theory that man was descended from a remote and more or less monkey-like ancestor. Now this is not so. Darwin was by no means the first original thinker to hold these views. What he did was by means of his theory of Natural Selection to gain for them a recognised position as probable scientific facts. Previous observers had pointed out the similarity existing between different departments of the organic kingdom, and had inferred the relationship between them, Darwin pointed out the machinery which had produced the effects. "He did not" says Grant Allen, "invent the development theory, he made it believable and comprehensible. He was not as most people falsely imagine the Moses of Evolution; he was the Joshua who led the world of thinkers and workers into full fruition of that promised land, which early investigators had dimly descried from the Pisgah heights of conjectural speculation." Among the first in modern times to deny the fixity of species was Lamarck, the great French naturalist. He believed that changes took place in species either from the direct influence of physical condition, from the crossing of existing forms, and from the effects of habit. He also believed that there was a law of progressive development. "He first" says Darwin, "did the eminent service of arousing attention to the probability of all change in the organic as well as in the inorganic world being the result of law and not of miraculous interposition." Geoffroy Saint Hilaire in France, Dr. Wells, Dean Herbert, Professor Grant, Mr. Matthews, and other writers in England during the early part of the century all declared against the received views, some of them even anticipating Darwin's theory of Natural Selection. This is an indication of the direction in which the current was setting, but it was not till 1844, when Robert Chambers first published his "Vestiges of Creation," that the theory became at all known to the general public. From then until now the question of the fixity of species has been hotly debated. During the whole of the first half of the century the progress of science had been preparing the ground for the new views. The general acceptance of Kant's nebular hypothesis, and the "uniformitarian" theory of geology so ably advocated by Lyell, was creating a belief in the uniformity of law, and its continuous action. In 1852, a

remarkable essay by Herbert Spencer, in which the theories of development and creation were contrasted with much force, showed even more clearly the progress of the belief in some theory of development. But up to this time no one had been able to point out a satisfactory solution of the problem. The views had more the character of lucky guesses than of convincing proofs. Mr. Spencer had arrived at his conclusions on purely *a priori* grounds, which might have satisfied a few philosophers, but which had no effect on the great mass of writers and thinkers. It was on the ground thus prepared for him that Darwin appeared. What new methods he adopted must be left for our next article.

W. H. BENNETT.

(To be continued.)

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### New Views of the Bible.

THE Bible holds altogether a different place in our theology to day to what it did fifty years ago. The results of recent criticism have been so far reaching and extensive that they have modified the most bigoted notions which once existed about the Scriptures. This is true especially of the earlier writings which form the Bible, upon which many learned scholars have lavished much care and attention. "The Old Testament" says the Rev. John Page Hopps "has long been a misunderstood book: and there is now a danger that it may become a neglected one. This is to be deplored; and all the more to be deplored because, at the present time, the new light that has been thrown upon the Bible, and the fresh freedom which has characterised the studies of competent inquirers, have practically made a new book of it. The old view of the Bible is only too well known. The Jews, it was said, were 'the people of God'; and to them He vouchsafed a supernatural revelation, the only one He ever gave to mankind. This revelation contained, we are told, an inspired record of the creation of the world, the origin of man, the miraculous guiding of the 'chosen people,' the foreshadowing of the sacrifices on Calvary by means of the sacrifices of the temple, and the prediction of Christ's coming as the Messiah of the Jews and the Saviour of the world. This is the theory which, for hundreds of years, has been almost universally received by Christendom. To doubt it silently was a sin; to deny it openly was a crime which, not unfrequently, was punished with loss of liberty or life here, and which, it has long been held, would be punished with 'the loss of the soul' hereafter." The members of our religious body, however, have no fear of such "dire results" as these, and are able "to consider this matter with perfect calmness, and with a simple desire to know the truth." This we propose to do in some articles which will appear in subsequent issues of this journal, and we trust our readers will feel sufficient interest in the matter to give that attention to them which this great subject deserves.

## Unitarianism in Hastings.

(Continued from our last.)

AFTER the inaugural sermons, the congregation met only once a Sunday, and that was in the morning. On the second occasion Mr. James Burgess, of Battle, the father of Mr. S. C. Burgess, conducted the proceedings, and the Rev. F. R. Young, who happened to be staying in Hastings at the time, also took one or two services. Mr. Young was living here for his health, and was a very popular gentleman. He was at one time a Wesleyan, and retained his love for his old denomination till his death. He used frequently to attend Methodist places of worship, and on one occasion, happening to be present in the old Wesley Chapel when Mr. William Ransom occupied the pulpit, he was so pleased with the preacher's broad and liberal discourse—which was probably of that kind for which Mr. Ransom is so well-known outside his own sect—that he sent a friend to call and thank him for his excellent address. Messrs. Lockey and Lindridge refused to let the room in the Music Hall to the Unitarians for more than four Sabbath days, and they were therefore compelled to procure fresh quarters. They hired the Market Room of the Swan Hotel, of which Mrs. Carswell was then the landlady, and there they located themselves for more than seven years. The congregation had not naturally grown much in so brief a period, as a month, but those who had taken the matter up threw themselves into it heart and soul, and sought to propagate their ideas with the zeal of men and women who had an entire belief in the principles they professed. The most prominent members of the Church in those early days were Mr. S. C. Burgess, who acted as Treasurer, Mr. John Miles, who officiated as Secretary, Mr. G. Avery, Mr. Charles Burgess, Mrs. Miles, Mr. T. Foster, Mr. L. Torrance, Mr. T. Kenward, Mr. Herbert Burgess, Mr. Roland Burgess, and Mrs. Branch. For some few Sundays after this laymen mostly acted as the leaders of the services, though occasionally a regular minister would for a Sabbath take charge of the congregation. The Rev. W. Wynn Robinson, who was instructed at the Home Missionary Board, and entered the ministry in 1858, and who is now stationed at Gainsborough, was the first minister formally engaged. He had to take charge of the Battle

Church as well, preaching there in the evening, after officiating at Hastings in the morning. His stipend was paid conjointly by the two places of worship which benefited by his ministrations. Mr. Robinson came to Hastings from Walsall, and proved himself an able and efficient pastor. He worked very energetically for the cause in this town and district, and caused some excitement here by an excellent course of lectures he delivered at the Swan Hotel, on "The Distinctive Truths of Unitarianism." He was a capital musician, and his great fondness for the violin sometimes caused severe and somewhat unjust strictures to be passed on him. "Those of our ministers," said one member of the congregation once to a prominent Wesleyan, "who come from your body are amongst our best labourers, because they've been trained for hard work, but many others don't know what real work is. Look at our minister, for instance," he continued, referring to Mr. Robinson, "he gives us a dry essay once on the Sunday, and spends all the rest of the week in fiddling." Mr. Robinson's connection with the local church extended from September, 1860, to October, 1861. The fortunes of the body varied after this considerably, the proceedings being carried on for irregular periods either by pastors or laymen. The Rev. John Thomas, M.A., Cambridge, who received his education in that University at St. John's College, was the second appointed minister, but he only stayed from February to September, 1862, as in the latter month he accepted the pulpit of the church at Huddersfield, at which place he remained till his death, a year or two ago. He was a convert from the Church of England, having been educated as an Anglican clergyman, but he seceded from that communion on account of his inability to conform to the Thirty-nine Articles. He was an earnest preacher, and a scholarly theologian, and gained the full respect of the Hastings people even in the short period he lived in the town. Mr. Thomas was followed in March, 1863, by the Rev. J. Jennings, a painstaking gentleman, who laboured here till September, 1864, and only left Hastings to bid farewell altogether to this world. There was no regular minister appointed after the departure of Mr. Jennings till January, 1867, the long interregnum being occupied by the labours of resident members of the church, who kept the congregation together



in a most creditable manner. In that year, however, the Rev. William Birks, who had only just been sent out by the Home Missionary Board, where he had been undergoing the ordinary course of a proper minister's training, came down to Hastings, and took over the charge of the local body. He has until quite lately resided at Portsmouth, where he was widely known as a powerful and popular preacher of the Gospel. The year 1867 was a very eventful one for the Unitarians of Hastings and St. Leonards, for during that twelve months the present chapel in South Terrace was founded. The leading members of the congregation had for some time been considering the desirability of erecting a place of worship for themselves, and had already begun to collect subscriptions towards the furtherance of that object, and the advent of the new minister—young, hopeful, and energetic—enabled them to mature their plans, and to put the project in working order. Some idea was at first entertained of purchasing a plot of ground in Queen's Road, but Mr. Samuel Burgess was ultimately instructed to buy the piece of land on which the existing building stands. There is a little history connected with this chapel and its site which is more or less interesting to all religious bodies in the borough, and which it is worth while to narrate somewhat fully. It is well known that many of the Unitarian Churches throughout Great Britain and Ireland were at one time Trinitarian places of worship, but in the great deistic movement which occurred about the beginning of this century, they gradually glided into heterodoxy, and adopted a less popular system of religious faith. Most, if not all, of these chapels had open trust deeds, and they were afterwards firmly secured to their congregations by "An Act for the Regulation of Suits relating to Meeting Houses and other Property held for religious purposes, by persons dissenting from the United Church of England and Ireland" (7 and 8 Victoria, chapter 45), which became law in 1844, and which is commonly known as the Dissenters' Chapels Act. Now, some of the Presbyterians of this borough imagine that the Unitarians here have become possessed of their property in this way, and that either the chapel or the land originally belonged to the members of the Scottish denomination. It is quite impossible the church could ever have been Presbyterian,

because it was built by Unitarians, and within the memory of most of the existing congregation has been used for no other form of worship than that acknowledged by the body who now hold it, and it is almost equally impossible also that the land could ever have belonged to the Presbyterians in their capacity as a theological sect. There are no evidences of such being the case, at least, as far back as nearly the middle of the last century. The property of which this ground is a part was once a portion of the Collier Estates. Mr. John Collier, about 120 years ago, was the owner of these grounds, which for a long time previously had been in the same family, and which by his will, which was proved in 1761, he left in equal shares to his five daughters. On the consequent partition of the estate in 1766, this chapel site, with other lands, was allotted and settled on his child Cordelia, the wife of General James Murray. General Murray was one of the commanders of the English army at the storming of Quebec in 1759, and he was appointed the first British Governor of the city. He presented the Hastings Corporation with a shield which was taken from over a gate of Quebec at the time the place was captured, and the trophy still hangs up in the Council Chamber of the Town Hall. General Murray also held Minorca against the attacks of the Spaniards in 1781, and though he was eventually compelled to capitulate he made a gallant and protracted defence. When living in England he resided at Beauport Park, near Sedlescomb, which at present is the country seat of Sir Archibald Lamb. On Mrs. Murray's death her property passed, in 1795, into the hands of her co-heirs, the particular plot in question being included in the share of Mrs. Henrietta Jackson, who was another of Mr. Collier's five daughters. By Mrs. Jackson's will certain members of the Sayer and Milward families—her nephews and nieces—became entitled to the property, and in 1836 the entirety of the land we are referring to became vested in Miss Katherine Sayer, one of these nieces. This Miss Sayer was the aunt of Miss Mary Jane Sayer, to whom she willed her portion of the old Collier Estates, and who came into possession of the lands on the death of her relative about 30 years ago. In 1862, Miss Mary Sayer sold privately that part of her possessions known as the Great Brook Estate, which was nearly

all meadow and pasture ground, and which comprised the spot where the church stands, to the late Mr. George Clement for £5,520, who bought it through Mr. John Phillips, the founder of the existing firm of Messrs. Phillips and Cheesman, on behalf of a syndicate, composed of himself and Mr. John Howell, Mr. James Rock, and Mr. George Jonathan Mills. Mr. Daniel Murdock, a dairyman, was then the occupier of the fields which included the site of the chapel. Mr. Clement and his colleagues immediately laid out the land in building plots, and Mr. John Curtis put the lots up by auction at the Havelock Hotel, in August the same year. Mr. Alfred Vidler purchased some of the lots, on which South Terrace afterwards rose, and one of which subsequently became the site of the Unitarian Church, as Mr. S. C. Burgess, through Mr. C. J. Womersley, bought that particular plot of Mr. Vidler for £254 10s. Mr. Vidler, it is interesting to recollect, is a great nephew of the Rev. William Vidler, of Battle, who at first a Calvinist, ultimately became a heretic, and founded the Unitarian Church in the ancient town in which he resided, besides doing a vast deal of general good by his public writings and philanthropic labours. Thus, whilst tracing the ownership of the land from 1750 to 1867, we can find no evidence whatever that it ever belonged to the Presbyterian Lody. The only visible relation any member of that denomination ever had with the property was when Mr. George Clement and his friends for a few months were its possessors. Mr. Clement, it may not be generally known, once belonged to the Church of England, but left the Anglican Communion, and was one of the most zealous promoters of the Presbyterian Church at Silverhill. His son, Mr. George Bury Clement, is now a member of the same congregation. The only connection, therefore, which the Dissenters' Chapels Act can be said to have with Hastings, is that Mr. Musgrave Brisco, who represented the borough in 1844 in the Conservative interest, voted against the Bill, and that his colleague, Mr. Robert Holland, who was returned by the Liberals, gave it his warmest support. Mr. S. C. Burgess, having procured the land for the site of the proposed chapel, the erection of the structure was pushed on as rapidly as possible, an energetic Building Committee composed of the Rev. W. Birks, and Messrs. Samuel Burgess,

Thomas Connor, and Herbert Burgess being appointed to watch the carrying on of the work. The builder was Mr. George Clarke Jones, and the architect Mr. George Beck, both of whom were local men, though the latter was not a native of the town, and left it a year or two later. Mr. Samuel Sharpe and his four daughters took a deep interest in the local church at this absorbing period of its history, and in many ways helped to bring about this most desirable consummation of the labours of the Unitarians in Hastings. It may be mentioned here that Miss Eleanor Sharpe died in 1872, and Miss Mary in 1878, but Miss Emily and Miss Matilda are still alive, and continue to actively support the cause in London. The corner stone of the new building was laid on the afternoon of Wednesday, Oct. 2nd, 1867, by Sir John Bowring, K.B., LL.D., F.R.S. The ceremony was a very gratifying one, and passed off most satisfactorily. There were a large number of friends present, not merely those living in the town, but also others from London, Lewes, Maidstone, Canterbury, Tenterden, Battle, and Horsham. Sir John Bowring, who performed the chief function, was a deservedly famous man—N. P. Willis calls him with Transatlantic irreverence, "frisky Bowring, London's wisest bore." He was for some time literary Secretary to Jeremy Bentham, the Unitarian political economist and jurist, and afterwards became Editor of *The Westminster Review*. He did an immense amount of foreign and domestic work for his country, and was also largely known as a writer and translator of poetry. "He won," says *The Times*, "his conspicuous fame by hard work;" and the same journal adds, "He lived four lives in one—those of a politician, a man of letters, a man of commerce, and a social reformer; and, doubtless, in any one of these lines of life, he would have risen to higher eminence than he actually attained if he had concentrated his energies, instead of scattering them over so many fields of labour. With the exception of Cardinal Mezzofanti, Bowring was, perhaps, almost the greatest linguist whom the present century has produced, for he could speak, write, and think, in almost all the languages of modern Europe." He died in 1872. There were also other well-known men present on the occasion. There was the Rev. Robert Brook Aspland, of Hackney, who was Secretary to the British



and Foreign Unitarian Association in 1869, the year in which he died, and Editor of *The Christian Reformer* of his day; and there was the Rev. Robert Spears, a convert from Wesleyanism, and the able Editor of *The Christian Freeman* and *The Christian Life*, who acted as Assistant Secretary in 1869-70, and Secretary in 1871 to the Unitarian Association. The service, which consisted of the usual prayers and speeches, was taken part in by Sir John Bowring, Mr. S. C. Burgess, Mr. Birks, and Mr. Spears. A tea and social meeting was carried out in the evening at the Castle Hotel, which was well attended, all those who took part in the previous ceremony being present. The Rev. R. E. B. Maclellan, then of Maidstone, and now of London, the Rev. Edward Talbot, then of Tenterden, and the Rev. J. W. Braithwaite, then of Horsham, and now of Idle, near Leeds, were also among the company. The chapel was built in the Roman-Doric style. Mr. Sharpe disliked Gothic architecture, and may have had something to do with choosing the form the erection was to take. He agreed over this matter with John Gibson, the sculptor, who once bluntly said, "The Gothic architecture came from the barbarians, and is fit for the barbarians." (Clayden's *Life of Sharpe*, p. 221.) Mr. Sharpe's biographer also tells us that when appealed to for help on behalf of a new church, the Egyptologist "Had the plans before him, and took the trouble to investigate them. If the building was a Gothic one, he would make it a condition of his help that the pulpit should be placed in the middle, and not on one side, and that there should be no altar." (Ibid, p. 261.) The chapel in South Terrace is a little square, plain-looking place of worship, seating 250 persons, and the only ornamentation in the interior lies in the borders of the recessed arcades in which the walls and ceiling are laid out. The building was finished and opened in 1868, the first sermon being preached to a full congregation on the afternoon of Wednesday, May the 6th, by the Rev. R. B. Aspland. The preacher's text was the twenty-third and twenty-fourth verses of the fourth chapter of the Gospel according to John: "But the hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is spirit, and they that worship Him

must worship in spirit and in truth." In the evening of the same day, a public gathering, with a tea, was held in the Castle Hotel, which was largely attended. Sir John Bowring presided, and delivered an address, and speeches were also made by Mr. S. C. Burgess, Mr. James Burgess, Mr. Aspland, Mr. Birks, Mr. Sharpe, Mr. Maclellan, Mr. Spears, and Mr. Alderman Lawrence. The last-named gentleman, who was President of the British and Foreign Unitarian Association in 1848 and 1859, afterwards frequently visited Hastings and worshipped at the chapel. The cost of the church was about £900, and this sum, together with the amount expended on the land, was all raised within two years after the opening of the building, Mr. Sharpe himself contributing £100, with his usual liberality. Mr. Clayden, writing of Mr. Sharpe's work in Hastings in connection with this enterprise, observes: "The chapel is a permanent memorial of the visits of the family from Highbury Place to this warm and sheltered, and beautiful portion of the Sussex coast." (*Life of Sharpe*, p. 226.) Mr. Spears, too, in his journal, *The Christian Freeman*, devoted some space to an anticipatory notice of the church, accompanied by a wood engraving of the building, in the issue of March, 1868. The article concludes: "We believe that most English people know that Hastings is the resort of thousands of invalids, and many of them find their last resting place there. How proper it is that we should do our best to make known the sweet and soul-sufficing views we hold to the inhabitants of such a locality, that they may be comforted, and enabled to comfort others, by the same Gospel wherewith we ourselves are comforted of God." (Vol. 12, p. 41.)

BEATRICE ROSEBERY.

(To be continued.)

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## *The Growth of Democracy in England.*

(Concluded from our last.)

THE short reign of Queen Mary was marked by the same arbitrary power, although Parliament began to assert a spirit of independence, and resisted the Queen in some of the more violent measures. Queen Elizabeth's reign appears to have been much more peaceful and quiet. The Parlia-



ment, though summoned as rarely as possible, was extending its power, and asserted its right to freedom of speech, to freedom from arrest, and other important privileges. Society made rapid commercial and intellectual progress. Many of our most famous men flourished at this time. And now in 1603 the first of the Stuarts ascended the throne. The Commons at this time were somewhat powerful, but James, disregarding this, asserted the doctrines of prerogative. He held that a king ruled by divine right, that he had power to make or to alter laws without being bound to obey them, and that the duty of the people was obedience to his will. He subjected many of his subjects to religious persecution, and at last ventured to levy taxes by prerogative. This was a blow at the privileges of the Commons. They resisted the imposition, condemned the illegal taxes, and passed a bill to annul the obnoxious measure. This Parliament, after presenting further remonstrances, was dissolved by James in displeasure. The king, after trying in vain to obtain money by other expedients, called together another Parliament in 1614. Its first act was to denounce the illegal duties that were levied, and it was dissolved soon after without having passed a single statute. James now reigned without a Parliament for a period of six years. In 1621 he again summoned Parliament, and the Commons soon vindicated their privilege of freedom of speech. Then followed another dissolution, and several of the members were committed for their conduct. The next Parliament was called in 1624. Further serious quarrels with the King were avoided, although Parliament asserted its independence by the abolition of monopolies, and by other measures. Charles I. now succeeded to the throne, and summoned Parliament together to obtain money to carry on a war with France and Spain. The Commons, however, were determined to obtain concessions from the King before granting the amount required. One bill which was passed was thrown out by the Lords, but before further arrangements could be made, Charles suddenly dissolved the Parliament. The King was now constantly being opposed by the Commons, and Parliament was continually being dissolved. In 1628 the "Petition of Right" was passed, which condemned the following things as illegal:—Exactions by way of loan, the commitment of persons refusing to pay, and the denial of their *habeas corpus*, the billeting of soldiers and sailors, and punishments by martial law. This bill the King, after some opposition, assented to. This he afterwards evaded. Finding Parliament so difficult to control, Charles determined to rule without it, and did so for 11 years. All sorts of illegal fines and duties were now exacted to support the revenue. The severest punishments were inflicted for various offences. The first to offer open resistance were the Scotch. On the King endeavouring, upon the advice of Laud, to force a different religion upon them, they broke into open rebellion, and Charles was soon reduced to make terms with them at Berwick. At last the King consented to call another Parliament, in 1640. The members of the Commons were earnest and resolute, and when the King demanded supplies of money they first devoted their attention to the consideration of grievances, and condemned the levy of ship-money as illegal. The King rebuked them, and dissolved Parliament after one month's duration. Unjust taxes were again levied,

but with little success. The Scotch were again in insurrection, and Ireland was in a state of disorder and dissatisfaction. At length, after postponing it as long as possible, Charles summoned another Parliament. This Parliament, called the "Long Parliament," met in November, 1640, and immediately set themselves to correct the abuses. They passed the Triennial Bill, condemned illegal taxes, repealed the judgment against Hampden, abolished the Star Chamber and the High Commission Court, and otherwise recovered the liberties of England. This Parliament, however, although it passed several measures which were beneficial, displayed a considerable amount of religious intolerance, principally or entirely owing to the fanatical zeal of the Puritans. After Charles's rash attempt to arrest five Members of Parliament, stronger measures were determined upon, but after the King had given his assent to several Bills, he refused to give it to a Bill by which the control of the Militia passed from his hands, under the orders of the Houses of Parliament. Preparations were made for war. I need not follow the history of the war. It ended, as everyone knows, in the overthrow of Charles, and the victory of the Parliamentary party, under the lead of Cromwell. I cannot here deal with all the events that followed this, nor with all the petty jealousies and quarrels of the different parties. It is enough that Charles was beheaded, and that Cromwell, after a short interval, was made Protector. England was for a time a republic, but not a democratic republic. The rule of Cromwell was undoubtedly vigorous and resolute. But he was ever endeavouring to enforce his authority. He would have made a splendid king, but as a protector of freedom he failed. After the short rule of Richard Cromwell, the Long Parliament was again revived, but was unpopular. It was at last dissolved by General Monk, and a free Parliament substituted. After the Restoration, a period of reaction ensued, and there seemed to be a danger of the revival of the Government of Charles I., when it was checked by what has been called the "glorious Revolution" of 1688. Since then England has been a constitutional monarchy, with many democratic institutions. With the reign of William III. commenced a period of reform. Laws were passed securing the independence of Parliament, and freedom of elections. The House of Commons acquired its present place in the legislature of the country. It was indeed far from being properly representative, nor is it now satisfactorily so; we have yet to obtain manhood suffrage, but the rivalry of the different parties has since favoured a policy of progression, and kept it going in the right direction. There have been several riots on popular or party questions, but the progress has mainly been orderly. George 3rd tried to revive the personal influence of the king, but soon aroused a spirit of opposition. Democratic principles had now made considerable headway, the Press exercised a beneficial influence, public meetings and political associations became more common, and there was an increased freedom of speech in Parliament. The influence of this democratic movement was checked in a large degree in England, by the outrages committed by the French revolutionary leaders. By the six acts of Lord Sidmouth, progression was again made. Since then there have been so many notable measures carried that I shall be unable even to mention all the most important ones. The



freedom of the Press was established at the commencement of the reign of George 4th. This was followed in 1853 by the repeal of the advertisement duty, in 1855 of the newspaper stamp, and in 1861 of the paper duty. This produced an immense amount of cheap literature, a lot of it rubbish, no doubt, but it brought knowledge within reach of all classes of readers. This, together with the promotion of many political societies and public meetings, has advanced political education a great pace. Amongst the most important measures passed are the Reform Acts of 1832, 1867, and 1868, the Ballot Act of 1872, and others still more recent, including the Franchise and the Redistribution of Seats Acts. But there are many things yet to come. England is, it has been said, virtually a republic, but it has yet to be so in reality. It is now influenced to a very great extent by the few. It is governed too much by class interests, which often go by the name of "British interests." And we demand that it shall be governed, in the words of James Allanson Picton, "by the rule of popular opinion after free discussion, and by means of a Parliament fairly representing the unbribed and unconstrained views of the majority." How is this to be brought about? I would answer, "By education." There is a danger in the way. It is the danger of mere surface education, of mere newspaper reading. Newspapers are invaluable, but they must not be the only means of education. People must be educated by books, by lectures, by discussions, and above all they must be educated by their own powers of observation. And to cultivate and bring out this power of observation, I would advocate free libraries, free political institutions, and above all free education in schools. Men should be trained to make use of their reasoning faculties without fear or apprehension. Give to all alike the power of obtaining knowledge, give them a thorough deep education, and we need not fear for the future democratic republic of Great Britain and Ireland.

GEORGE FRISBY.

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### *The Depression of Trade.*

PERHAPS these are not the darkest days which have been known within the lifetime of this generation. Nevertheless these days are dark enough. Many things combine to make this an anxious time for all, and a time of great difficulty for those who are responsible for all matters of State. The thousands who are unemployed find life hardly worth living. But even *their* sufferings do not represent the whole of the misfortune attending depression of trade. That depression touches the employer as well as the employed, for it means unproductive capital and degenerating plant. In those industries where machinery is employed a period like this is serious to the employer. He must suffer either by depreciation of plant,

or by the cost of fuel and some few hands to keep his plant in clean and workable condition. And in a large concern the latter evil, if the lesser one of the two, is still a great one. While we look at the sufferings of the unemployed with sad hearts, we must, in justice to the employer, look at the evil fortune which falls to him through stagnation of trade. While to the one it means no wage—which is the most serious thing—it means to the other unproductive capital, and either unremunerative expenditure or depreciated machinery. There is another very painful side to this subject: the suffering of the small shopkeepers, who depend chiefly upon the artisan class for support. The circulation of wages is the mainspring of the small tradesman's enterprise, so that in any prolonged depression he suffers (1) by the loss of ready-money custom, the weekly payment of the wage-earning class, and (2) by the amount of credit he feels himself morally bound to give to those who do not ask for credit in times of good trade; for the small tradesman in bad times must either close his shop or trust his customers. And two things often determine him to adopt the latter course: (a) He cannot turn away in their adversity those who supported him in their prosperity, and (b) to deal harshly with them in their time of want would probably be to lose their support when the time of their well-being returned. These are the near issues related to the present loss of employment by our suffering fellow-countrymen. How can we best provide against these frequent industrial evils? is a pressing and grave question—a question which concerns the moral as well as the material well-being of thousands; and I wonder that the great lights of the churches do not give some earnest human attention to it. It would be a religious thing to bend the mind to promote the welfare of starving men and women. Nor must the churches affect surprise if they are neglected, and their ministers not highly esteemed, when they make no effort to solve these terrible problems, but rather leave their solution to others whose religion is often, but falsely, denied. But some remedies for this evil have been suggested:

1. Fair Trade. This nostrum may be put aside in half-a-dozen words. Trade to be "fair," must be "free."

2. Limitation of supply, it is said, would



create a greater demand, and so stimulate employment. But limitation of supply would be diminution of earnings during the period of such limitation; and when the demand was thus artificially created, it would be to the interest of the employer and the employed to meet it to the full, and, as a consequence, there would follow a relapse into over-production and diminished employment.

3. Emigration is another suggested scheme, but one of most doubtful wisdom. Those who would be willing to emigrate are the very men we can least afford to spare, for we cannot afford to lose our most thoughtful, skilful, and provident artisans and labourers, and be left with the unskilled, indolent, and improvident upon our hands. And these are the very men who will not favour us by emigrating. The emigration scheme is neither politic nor economical, for it would eventually subject us to the demands of a class lacking in industrial skill and industrial morality. Such a state of things would lead to the importation of foreign labour, so that we should have sent away our own skilled operatives to supply their places with immigrants from other nationalities, a course neither economical nor patriotic.

4. A fourth suggested remedy is co-operation, and there is much to be affirmed in its favour. It seems to be, and is, a right thing for men to reap the full harvest of their labour. And, in some of its aspects, co-operation is a benefit to the working-man. In the case of supply stores it has been of signal advantage in times of bad trade. But whether it would answer to any large extent in a producing enterprise is somewhat doubtful. There are many difficulties in the way. They may not be insurmountable, but they will require much calm consideration. The experiment is worth trying, if it can be done on a sufficiently adequate scale without greater risk to the operative than he is exposed to by the present system of the labour market. Still, there are these difficulties: (a) The operative has no capital to purchase or launch a large business concern. (b) He has no capital to fall back upon in bad times, enabling him to wait for the return of good times. That is the precise difficulty which besets the unemployed now. The toiler can share the profits of the concern at which he toils, but how is he to share the losses which must at times be borne? To

divide the gains is only one side of co-operation—the selfish side; to divide the losses is an equally important and an equitable side. (c) There is the difficulty of a fair division of profits, not only according to the amount each man invests, but according to the amount he produces, because the product of each man must, in co-operative production, be counted in the sum total produced. Men differ greatly in the quantity and quality of the work they turn out. Skill and industry are the working-man's capital, and to be fair and just each worker should realise returns proportionate to the amount of capital—viz., skill and industry—which he puts into the work. But how this is to be done is a question not easily settled. (d) And, lastly, How is the worker, who has no money-capital, to do without his weekly or fortnightly wage? or how is each man's share of the profits to be so calculated and adjusted that he may receive some portion in lieu of and equivalent to such wage? These are problems which must be solved before the great majority of our working population can benefit by productive co-operation. Such a system may be for the people a great salvation from the miseries of trade depression, but it is quite possible for the system to be a most suicidal one without very careful adjustment.

5. Another and a more feasible suggestion is that of free trade in land. There is no justifiable plea for confiscation. What the law can do, without any injustice, is to make it easy to sell and transfer land. A Land Act breaking the last feudal fetters which bind the soil to the few, may have a clause inserted requiring a certain percentage of uncultivated land to be brought into cultivation within a given period, so that—say, within the course of 15 or 20 years—the whole, or nearly the whole, of such land should be producing food supplies for the population. This would be a wise and not unjust provision. It would result in a greater demand for labour than the rural population could supply, and would help to relieve the labour congestion of the overcrowded towns, now that the franchise is equalised, and men are “citizens” in the counties equally with their *confreres* in the boroughs. If at the same time the Game Laws were abolished, the landowner might find it more profitable to cultivate his acres, than continue them as preserves for animals and birds which he no longer possessed a

"divine right" to destroy. The cultivation of these now useless acres would be followed by a greatly increased food supply, and an augmented spending power on the part of the landowner and the labourer. The revival of the yeomanry class and the growth of peasant proprietors would be certain to follow the altered circumstances, and a sense of power and of contentment to which thousands are strangers would promote the solidarity of the kingdom.

This is the object reformers should ever have in view—this Land Question: the land for the well-being and the support of the people. This will not perhaps cure all our trade diseases, but it will be the most effective relief for the sufferings which thousands are enduring—sufferings which Fair Trade, limitation of supply, emigration, and productive co-operation will fail to heal. The land is the natural source of the people's supply and support.

THE EDITOR.

### *The Morning Bath.*

HAVN'T tried it, say you. Then I should advise you to begin at once. At one time I hadn't tried it, and was afraid to begin, but I began at last, and I am not now likely to leave it off. I do not advise you to begin right off with cold water, it would perhaps be better not to. Try the tepid bath first, and if your constitution will stand it (and there are very few but will), and you have no skin disease, follow up with the cold water after a few mornings. If you are a business man, and think you have not the time to spare for a bath every day, let me tell you I once thought the same, but after I tried it I found that though I spend a quarter of an hour over my bath, I save it during the day, because I am able to work quicker and better, and do not feel the cold so much at this season of the year. If you make a start you will never regret it. There is very little need for any directions as to the mode of procedure in the case of an ordinary bath, and this is what we are now considering, as the more complicated kinds should not be taken without medical advice. I will tell you how I proceed myself. Using a piece of flannel for want of a sponge, I soap myself

freely with best yellow soap, taking not more than two or three minutes over it, then with cold water rinsing the soap off and rubbing dry with a fairly rough towel, rough enough to produce a glow, but not coarse enough to irritate the skin. Should you try a morning bath do not forget to wet the head, or it may not feel comfortable afterwards, besides this, the head requires washing as well as the other parts of the body. It is quite a common thing for the head to become scurfy if it is not washed often. Dress as leisurely as you please, but do not dawdle over the bath, and you will find both body and mind in a much more healthy condition after a few of these bathings. If you can spare time for a brisk walk after the bath, so much the better.

SAXON.

### *An Impossible Ideal.*

WE reproduce the following interesting ideas on "The Coming Girl" from an enthusiastic contemporary, which, whilst they will amuse and edify our readers, will probably suggest to them how far the present girl falls short of such a noble model, and how little chance there is of her successor ever attaining to so high an ideal:—

The coming girl will cook her own food, will earn her own living, and will not die an old maid. The coming girl will not wear the Grecian bend, dance German, ignore all possibilities of knowing how to work, will not endeavour to break the hearts of unsophisticated young men, will spell correctly, understand English before she affects French, will preside with equal grace at the piano or wash-tub, will spin more yarn for the house than for the street, will not despise her plainly clad mother, her poor relations, or the hand of an honest worker; will wear a bonnet, will darn her own stockings, and not read novels oftener than she does her Bible. The coming girl will walk five miles a day, if need be, to keep her cheeks aglow; will mind her health, her physical development and her mother; will adopt a costume both sensible and conducive to health; will not confound hypocrisy with politeness; will not place lying, to please, above frankness; will have courage to cut an unwelcome acquaintance; will not think refinement French duplicity; will not confound grace of government with silly affection; will not regard the end of her being to have a beau. The coming girl will not look to Paris but to reason for her fashions; will not aim to follow a foolish fashion because milliners and dressmakers decree it; will not torture her body, shrivel her soul with puerilities, or ruin it with wine and pleasure. In short, the coming girl will seek to glorify her Maker and to enjoy mentally His works. Duty will be her aim, and life a living reality.



## A Friendly Criticism.

OUR best friends are those who show us our faults, and therefore we have all the greater pleasure in printing the appended brief notice of the Hastings Church with a few favourable comments on its latest venture—this magazine. The writer is one of the broadest minded orthodox gentlemen we are acquainted with, and we specially thank him for giving our Hastings friends such a kindly criticism: "A small but intelligent number of our fellow-townsmen worship in South Terrace, under the name of Unitarian Christians. People have a right to designate themselves what they please; and the title which they assume may usually be taken to indicate what they think of their own creed. It seems to us childish to question this right. Some readers of Catholic books amuse themselves by prefixing (in pencil) the word "Roman" to "Catholic," and doubtless think themselves very sharp and Protestant for so doing. Others find pleasure in denying the Unitarian's right to call himself a Christian; and others still refuse to see religion in any sect but their own. Many people of this sort call their sect "The Church," to which definite title they have no more right than the Romanist has to "Catholic," and a weaker claim than the Unitarian has to "Christian." What is called "The Church" in common parlance in England is only a bit of that Church which consists of many folds enclosing one flock. All these folds, these various churches or sects, have faults enough to amend in themselves, without throwing stones at one another. That employment is often a sign of temper, and always a waste of time. Whilst the devils of sin and dirt wage war against virtue in this world, all the churches have work enough to put those devils down; without doing anything to weaken a single power that makes for righteousness. As a creed, it seems to us that Unitarianism is defective; but that is no reason why we should abuse Unitarians. Our business is to get a fuller faith, and (if we can) a better life. But we have no intention to criticise a creed. Our object is to note a fact. A new twopenny magazine, called *The East Sussex & West Kent Unitarian Magazine*, begins this [year]: edited by the Rev. J. Clayton Williams and printed by Mr. Balkham, 4, Albion Place, West Hill. . . . A definition of Unitarianism is given as "freedom" and "righteousness"—two requisites of true life which some other churches can claim with equal justness. The spirit of a truth-lover speaks in the editor's statement: 'Whoever has a word of truth to speak may speak it on these pages. Granting this freedom as a right, it is assumed that no contributors will abuse it by flippant or ribald attacks upon what to them is not true.' There is the right ring in this. Flippant attacks on other people's faith are usually made by those who have no faith of their own, or only one which they have inherited and taken without thought."

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"CONTROVERSIAL LECTURES."—This is the title of a new book just published at a shilling by the British and Foreign Unitarian Association. It contains "Why I am a Unitarian," and other addresses, by the late Rev. Charles Wicksteed, B.A., and is well worth procuring and perusing.

## CHURCH NEWS.

## ASHFORD.

Population, 12,500; Place of Worship, the Unitarian Christian Church, Hempsted Street; Founded, 1875; Seating accommodation, 400; Congregation, 55 to 60; Minister, the Rev. A. J. Marchant, 4, Clarendon Villas, Hythe Road; Secretary and Treasurer, Mr. W. G. Murrell, 8, East Street; Committee, Messrs. Burden, Gibbs, Harrison, Jordan, Kew, Piper, Rawlinson, and Wood; Sunday Service, 6.30 p.m.; Hymns, Dr. Martineau's; Prayers, the Ten Services; Church work—School on Sundays at 11.0 a.m. and 3.0 p.m., entertainment on Mondays during the winter, cottage meetings on Wednesdays, choir practice on Thursdays.

This church and that at Canterbury is now under one minister. The latter church was formerly sustained by supplies from London, but at the beginning of the past year the Rev. A. J. Marchant was appointed to the ministry at both places, which necessitated the discontinuance of the evening service at Canterbury and the morning service at Ashford. This arrangement has given general satisfaction. The minister resides at Ashford and drives to and from Canterbury on Sunday mornings. At Ashford the work has been carried out during 1886 and the last two months with zeal and earnestness, and a steady progress has been the result. The average attendance at the commencement of the present ministry was about 45; it now averages 60. During the summer months the attendance slightly diminished, but showed a larger average than in any previous summer. The number of subscribers has also slightly increased. The efforts made to establish a Sunday School have not succeeded as could be desired; the prejudice against our views, the pressure brought to bear upon the people, and other reasons render it a difficult matter for us to get hold of the children. Nevertheless, we have succeeded in gathering from 15 to 20 young people together. Mr. Marchant superintends the afternoon school, and also conducts a Bible class. Cottage meetings are held weekly at the residence of one of the members. During the winter months popular entertainments for the people are given every Monday evening in the schoolroom, to audiences often taxing our accommodation to its utmost limits. A series of theological discourses was delivered by the

minister during the months of November and December, and they were fairly well attended and much appreciated. A Watch Night Service was held on the last night of the old year, when an address was delivered by Mr. Marchant on "The Book of Life," after which the last minutes of 1886 were spent in silent prayer. The annual new year's Festival was held on Monday, January 10th. Upwards of fifty persons took tea in the schoolroom, and afterwards adjourned to the chapel where their number was considerably augmented. After a few remarks from the minister, who presided, the Rev. Dr. Greaves, M.A., D.C.L., of Canterbury, delivered an interesting lecture on "My Recent Visit to the Holy Land." The chapel choir sang several appropriate anthems. On Wednesday, February 2nd, the Rev. A. J. Marchant delivered a lecture on "The Battle of Life." The proceeds were devoted to the Children's Penny Dinner Fund, and another benevolent object. The Rev. J. Sutton (Bible Christian) presided, and expressed his regret at the narrow feeling which prevailed in the town towards the Unitarian body, and his pleasure in co-operating with them in a work of benevolence. The lecture was repeated by request, on Monday, February 21st, in place of the usual weekly entertainment. Mr. D. Gibbs presided, and an appreciative audience assembled and warmly applauded many of the lecturer's remarks. The chapel choir effectively rendered some anthems during the evening.

### BATTLE.

Population, 3,500; Place of Worship, Christ (Unitarian) Church, Mount Street; Founded, 1789; Seating accommodation, 320; Congregation, 20 to 30; Preachers, students of Manchester New College on the first Sunday in every month, and local and Hastings laymen; Secretary, Mr. Lewis J. Burgess, 65, High Street; Treasurer, Miss Ann Burgess, 74, High Street; Sunday service, 7.0 p.m.; Hymns, Dr. Martineau's.

Although so few in number, the Unitarians of Battle have during the last two months shown a pleasing activity. The lectures which were announced in our last number to be given by the Rev. J. C. Williams and Mr. J. Macer Wright proved as successful as could be expected. Those who attended them will remember that the weather was decidedly unfavourable on three out of the four evenings

on which they were delivered. We were fortunate in obtaining the services of two gentlemen outside our communion to occupy the chair on three occasions. Mr. J. Robertson filled the post admirably at Loth of Mr. Williams' addresses, Mr. Lewis Burgess and the Rev. G. Porter Chapple (Congregationalist) performing the same service respectively on the two occasions when Mr. Macer Wright lectured. Our thanks are due to these gentlemen for their Christian fellowship, and the true catholicity of spirit which they displayed, for although the object of the lectures was simply the entertainment and instruction of those who might attend, still there is a little prejudice against the building itself, or against the very word "Unitarian," of which, however, we are far from being ashamed. The attendance improved very much towards the end of the course, which is an encouraging sign that should another series be arranged the attendance would be even better. The first lecture, on January 4th, entitled, "Savonarola; or a Voice in the Wilderness," was given by Mr. Williams, and was fully reported in *The Hastings and St. Leonards Times*. On January 11th, Mr. Macer Wright gave a most entertaining address, entitled, "Wit, Wisdom, and Humour." Mr. Williams followed on the 18th with a very finished and eloquent lecture, the title of which was "Luther; or a Struggle for Freedom of Conscience." The series was brought to a close on January 25th by Mr. Macer Wright. The attendance was very good on this occasion, the body of the chapel being entirely filled. The subject was "Dickens' Tale of Two Cities," and Mr. Wright sustained the interest of his audience throughout by the excellent way in which he read the pieces he had selected, giving them with admirable expression and feeling. They were evidently chosen with great care, for they contained all the points essential to the temporary understanding of the book. There has been a variety of preachers since the commencement of the year, the following gentlemen having conducted the services:—Mr. Edwards (twice), Mr. W. H. Harland, Mr. W. H. Bennett, Mr. G. E. Frisby (these gentlemen have not occupied the pulpit here before), Mr. T. W. Kenward, Mr. Walter Burgess (twice), Mr. Nicholson, of Maidstone, student at Manchester New College. Our best thanks are due to those who, at expense of trouble and time, have come up from



Hastings to help us. The hedge of the old chapel yard being somewhat out of repair and broken down in parts, it is intended to have it seen to and mended as far as means will allow. This is quite necessary, as there are several monumental stones in the graveyard of considerable antiquity, some dating from the end of the last century. On January the 31st, several members of the congregation were invited to a social gathering at the house of Miss Ann Burgess. A very enjoyable evening was spent in playing and singing and in inspecting the many photographs and curiosities which Miss Burgess has collected. The Battle Literary Society, which meets on Wednesdays in the Congregational Church, has had some very successful meetings. Five members of our church have taken a prominent part in the proceedings of this association during the last two months by giving essays, papers, &c. It is to be hoped that as time goes on the different religious bodies in the place will lay more and more stress on those essential points on which all agree, and will join closer together with true Christian love to do that work for the social and moral improvement of mankind which lays ready to our hands.

### BRIGHTON.

Population, 137,700; Place of Worship, the Free Christian Church, New Road, near the Pavilion Gardens; Founded, 1824; Seating accommodation, 350; Congregation, morning 80 to 120 and evening 100 to 150; Minister, the Rev. Alfred Hood, 14, Charlotte Street, Marine Parade; Secretary, Mr. W. Slatter; Treasurer, Mr. J. Saunders; Committee, the Rev. T. R. Dobson, and Messrs. E. G. Brown, W. Burgess, F. Hilton, J. A. Kemp, G. E. F. Thompson, J. T. Verrall, H. Ward, W. Wilmshurst and F. T. Wilson; Sunday services, 11 a.m. and 7 p.m.; Hymns, Dr. Martineau's; Prayers, Ten Services peculiar to the congregation; Church Work—Sunday School, Dorcas Society, Bible Class, Library, Benevolent Society, Monthly Social Meetings during the winter.

Since the issue of our last number, the Rev. Alfred Hood has delivered a course of lectures on the Rev. R. A. Armstrong's interesting and able little work on "Man's Knowledge of God." The object of the discourses was to show that while we cannot demonstrate the existence of God any more than we can demonstrate the existence of the outer world in which we live, yet the evidence for the being of an intellectual and moral power,

guiding this and all worlds in space, and ruling in righteousness within the hearts of men is not only very various but overwhelmingly strong. The lectures have been reported in *The Brighton Herald*, and the following extract taken from the concluding discourse, entitled "The Causes of Doubt," we copy from our contemporary:—"Grant that the Churches have retained much superstition which is irrational, why should we give up religion because theologians have been unscientific? Grant that Catholics and Protestants have taught doctrines which are not only untrue, but which shock the moral sense, shall we, therefore, sweep away the true with the false, or shall we rectify what is wrong, and confirm what is right? Do you, however, say there are some things in the Bible itself which you *cannot* believe? Well, this may show that you stand on a higher stage of civilization than those who wrote so many ages ago. But are you not surprised that so old a literature should be so pure, so noble in thought? Each age had its own difficulties, and the intellectual conditions of our time largely accounted for, though they did not justify all the unbelief by which we are now surrounded. Perhaps one chief difficulty is that men have become scientific in all things but religion. The restless mental activity of this age, while making short work with some parts both of Catholic and Protestant theology, has often skipped over the real scientific basis of faith. It is not every man or woman, who has left the belief of childhood, that can say with George Eliot: 'I have too profound a conviction of the efficacy that lies in all sincere faith, and the spiritual blight that comes of no faith, to have any negative propagandism in me. In fact I have little sympathy with Freethinkers as a class, and have lost all interest in mere antagonism to religious doctrines. I care only to know, if possible, the lasting meaning that lies in all religious doctrine from the beginning till now.' If only all those who profess and call themselves Christians would also adopt this spirit, then we might hope before long to establish the religion of Christ, and see the Kingdom of God among men." In January the annual Sunday school party was held in the schoolroom, when there was a very full meeting. Nearly the whole entertainment of the evening was given by the children themselves, and seems to have been much enjoyed

by all present. The monthly social evenings, too, are well attended, and prove useful in bringing the various members of the congregation into closer fellowship. The Benevolent and Dorcas Societies are doing a good work among the poor, and their operation is not confined to members of our own household of faith.

### CANTERBURY.

Population, 24,000; Place of Worship, the Unitarian General Baptist Church, Blackfriars; Congregation, 20 to 25; Minister, the Rev. A. J. Marchant, 4, Clarendon Villas, Hythe Road, Ashford; Secretary, Mr. George Brothers, Vernon House, Old Dover Road; Sunday service, 10.30 a.m.; Hymns, Dr. Martineau's.

Our readers will find some information about our work in this city in our Ashford intelligence, as the church is now under the charge of Mr. Marchant, of the latter town. The services appear to be kept regularly going, though the congregation is rather stationary, and does not vary much. The chapel is, however, worth keeping up so long as there are even a score of people to attend the meetings, and there may even yet be better days in store for the cause in Canterbury. Mr. Marchant has energetically done his work there during the past two months, and his sermons have helped to strengthen and confirm the worshippers at the church in their ancient and noble faith. Perhaps if lay assistance was enlisted in the cause the evening services might with advantage be renewed.

### DITCHLING.

Population, 1,300; Place of Worship, the Free Christian Church, New Chapel Path, East End Lane; Founded, about 1740; Seating accommodation, 150; Congregation, 20 to 30; Preachers, students from Manchester New College on the first and third Sundays in every month, and local laymen; Secretary, Mr. William Kensett, North Road; Treasurer, Mr. Alfred E. Turner, West Street; Collector, Mr. J. Turner, Newland Farm; Committee, Messrs. H. Turner and James Brooker, Miss Ellen Turner and Miss Fanny Rowland; Sunday service, 11.15 a.m.; Hymns, Dr. Martineau's; Church work—Bible and Tract Society, Public Library.

We are able to include our church at this charming village in our area this month, and we are glad to be in a position to do so for

several reasons. We are anxious to obtain the co-operation of all our chapels in the district in which our magazine circulates, not merely for our own benefit, but principally for the good of the cause. Unity always gives strength. The chapel at Ditchling still struggles manfully on, thanks to such workers as the Turners and the Kensetts, who, with the assistance of other members of the congregation, strive to keep the services afloat. With such assistance as is suggested in the letter on "The Ditchling Church," which appears in our correspondence columns, we think the chapel might be made even more active than it at present really is. The pulpit has been occupied during the last two months by students from Manchester New College, and by a few lay helpers. On Sunday, February 6th, Mr. Walter Lloyd preached an excellent sermon, the last he will probably give at this village, as he has since taken over the pastorate of our church at Newark-on-Trent, where he will no doubt be able to make himself as useful as he desires. On Sunday, February 13th, Mr. Thomas, another London visitor, filled the pulpit, and delivered an interesting and instructive discourse. The side work of the church has also gone on well during January and February, but without any ostentatious display, or particular activity.

### HASTINGS.

Population, 56,000; Place of Worship, the Unitarian Christian Church, South Terrace; Founded, 1867; Seating accommodation, 250; Congregation, 50 to 60; Minister, the Rev. J. Clayton Williams, 19, Mann Street; Secretary and Treasurer, Mr. T. W. Kenward, 87, London Road, St. Leonards; Committee, Messrs. C. J. G. Eilcart, A. W. Elliott, J. Martin, A. Miles, and J. Barr, Miss Cotton, Miss S. Ballard and Mrs. L. Anthony; Sunday services, 11 a.m. and 6.30 p.m.; Hymns, Dr. Martineau's; Prayers, the Ten Services; Church work—Choir Practice on Wednesdays, Mutual Improvement Society meeting on Thursdays, Library of over 300 volumes open after every Sunday morning service.

The Hastings church has had no reason to feel discouraged at its work during the past two months. The services have been kept regularly going, and most of the meetings have been successfully carried out. The Sunday gatherings have been more or less well attended, and though sometimes the congregations have been rather thin, at others



they have been, to carry the simile out, decidedly thick. The Rev. J. C. Williams has occupied the pulpit every Sabbath day since the beginning of the year. On Sunday, January 2nd, the reverend gentleman gave a couple of capital discourses—"The Means of Success," and "Redeeming the Time"—which were fittingly chosen topics with which to start 1887. Mr. Williams has taken other practical subjects for most of his remaining sermons—subjects which it is well our religious teachers should deal with in our churches and chapels, and subjects which though at the time they may be only of supreme importance temporarily, yet also have a lasting influence in the conduct and tenor of our lives. "The Love of Nature," "What is Sin?" "The Morality of War," and "The Religious Aspects of Business" are all matters which concern us daily, but which perhaps some unforeseen outside events force at times particularly on our notice. On Sunday, January 30th, the annual collections were made in all the local places of worship as usual in aid of the funds of the Hospital and the other leading medical charities of the borough. The offertories at the Unitarian Church of course contributed their share to the general sum, and Mr. Williams gave two appropriate addresses on the occasion. The amount collected at the chapel was £5 4s. 6d., a little less than was subscribed in the previous year. These collections were first taken up by the church in 1875, and have been made regularly every year since with the exception of 1886, and have resulted in a total sum of £63 7s. It may be of interest to give the various amounts which were contributed in the different years. In 1875, the sum was £4 15s. 6d.; in 1876, it was £5 2s.; in 1877, £4 1s.; in 1878, £2 13s.; in 1879, £3 18s.; in 1881, £6 19s.; in 1882, £7 3s.; in 1883, £5 15s.; in 1884, £6 3s.; in 1885, £6 4s. 6d.; and in 1886, £5 10s. The Wednesday evening devotional services, though very pleasant and instructive gatherings whilst they lasted, have been given up during the last month on account of the meagre attendances which they invoked. They were taken part in by Mr. Williams, Mr. G. E. Frisby, Mr. A. Miles, and other gentlemen and the last one was held on February 9th. The customary help has also been extended to Northiam during the past two months with profit to the preachers if not

to the congregations, though it is to be hoped they have also benefitted by the services. The Thursday meetings of the South Terrace Mutual Improvement Society have been as successful as formerly and some useful hours have been spent in the church in connection with this association. On January 6th, the Rev. J. C. Williams opened the second half of the 1886-7 session by a lecture on "Some Desirable Reforms," in which he dealt with a few of the more pressing abuses in our country which call for legislative action. Mr. J. Macer Wright's address on "Wit, Wisdom, and Humour," on January 27th, was much enjoyed, and three other papers—"The Case for Home Rule," by Mr. W. H. Bennett, on February 3rd, "Sanitation in our Homes," by Mr. J. Peach Morris, on February 10th, and "Self Culture" by Madame Patenall, on February 17th—have also given much pleasure and instruction. Mr. Bennett took up a burning political question which is of peculiar interest at this time, Mr. Morris discussed a social matter which is of vast importance in towns and cities, and in a minor degree in villages and hamlets, and Madame Patenall handled a subject which from a phrenological point of view she made particularly interesting. On January 13th, the evening was spent in hearing and making impromptu speeches. On January 20th, selections were read from the works of Sir Walter Scott, and on February 24th the members of the society read William Shakespeare's play *Julius Caesar* together. It will be fortunate if the remaining portion of the programme is equally well disposed of. There has been no other work done by the church during the past two months. We lost a promising worker of the congregation in February when Mr. George E. Frisby left Hastings for South Shields, for he was an active labourer when there was anything to be done, and he always did his share conscientiously and thoroughly. His services, however, will not be lost to the Unitarian cause, and we hope soon to learn he is making himself as useful in the North as he has been in the South. Mr. C. J. G. Eiloart, the Chairman of the Church Committee, who has been residing in Italy for some time past for the benefit of his health, still remains abroad, though we expect him to return to Hastings with renewed strength and energy in the coming summer. We hope still to flourish



during the next two months, to be able to give our readers a good account of ourselves in our next issue.

### HORSHAM.

Population, 10,500; Place of Worship, the Free Christian Church, Worthing Road; Founded, 1720; Seating accommodation, 150; Congregation, 60 to 90; Minister, the Rev. John Taylor, Fernside House, North Parade; Secretary, Mr. S. Price, West Street; Treasurer, Mr. H. Nash; Deacons, Messrs. James Kensett and S. Burgess; Committee, Messrs. W. Nash, W. Kensett, D. M. G. Price, G. W. Bradford, and J. Cheale, Mrs. Rowland, Miss Rowland, and Miss Hazelden; Sunday services, 11 a.m. and 6.30 p.m.; Hymns, Dr. Martineau's; Church work—School on Sundays both morning and afternoon, Library of over 3,000 volumes, open on Wednesdays from 2 to 3.15 and from 7.30 to 9 p.m.

The only point of interest in connection with our cause here during the past two months has been the treat to the children of the Sunday School, which took place in January. About 60 scholars sat down to a bountiful tea, to which full justice was done, a number of friends in addition occupying a table at the upper end of the room. After tea, and during the evening at various times, the scholars sang several of their well-known hymns, to the great delight of their parents and members of the congregation, who assembled in large numbers. The first part of the programme consisted of the exhibition of the Great Little Dwarf from Fancy Land, who gave a native dance and song. How so little a man could do such wonderful things was a great puzzle. Then came more singing and a few recitations, followed by tableaux vivants by the Misses and Masters Prevett and friends. "The Seasons," "Little Boy Blue and Bo-peep," "The Dirty Boy," and "Jack Sprat" were the characters represented. All were exceedingly well done, and the dresses were remarkably beautiful and appropriate. Round after round of applause testified to the immense satisfaction of every beholder. Master Howard Farrow then amused the meeting by telling the story of the Webspinner, and Masters J. and P. Nash showed they inherited the genius of their father by giving in capital style a couple of recitations. Then followed an exhibition of the far-famed "Mrs. Jarley's Waxworks," fitly to report which would need the pen of another Charles Dickens. Suffice it to say it caused unbounded amusement to young and

old, "The Laughing Boy who was never known to smile," deserving especial praise for his part of the performance. The Rev. J. Taylor next distributed the prizes gained by regularity of attendance during the previous year. In addressing the children, he remarked on the growing improvement in the school generally, more prizes and a much higher ratio of marks having been gained than on any previous year. George Mitchel, one of the elder boys, received, in addition to the school present, an extra prize from Mr. Taylor of a very handsome writing-desk for having gained every mark possible during the year. After a few observations to the scholars generally, the little ones were greatly surprised by the appearance of "Santa Claus," who having heard in his house at the top of the North Pole such good accounts of the children of Horsham, had determined to visit them and give each of them a small present. It is needless to say how warmly he was welcomed. When he had emptied his basket, he made a few appropriate remarks to the scholars, and as this was the Jubilee Year, he asked the children to sing "God Save the Queen," which they did with a heartiness that left no doubt of their loyalty. Mr. David Price, as Purveyor-General, Mr. A. Weller as Mrs. Jarley, Mr. G. Bradford, as Manager, Mr. T. Ireland, as leader of the band, and Mr. H. Nash, as Santa Claus, deserve special notice for their exertions to make everything pass off successfully. Mr. W. Nash proposed a vote of thanks to Mr. Taylor, which was enthusiastically carried and suitably acknowledged, and so was brought to an end a meeting which will long live in the memories of all present as one of the pleasantest ever held in this place. It may also be mentioned that the eldest class of girls taught by Miss E. Kensett presented to Mrs. Taylor a very beautiful maiden-hair fern.

### LEWES.

Population, 11,500; Place of Worship, the Westgate Unitarian Chapel, High Street; Founded, 1687; Seating accommodation 300; Congregation 50 to 60; Minister, the Rev. Charles Davis Badland, M.A., 11, St. Ann's Crescent; Secretary, Mr. Joseph Shelley, 72, High Street; Sunday services, 11 a.m. and 6.30 p.m.; Hymns, Dr. Martineau's; Prayers, the Ten Services; Church work—Sunday School, Library, Children's Singing Class, Sewing Meeting.

The Westgate Chapel has been in a



tolerably active state since the beginning of the year. The ordinary work of the church has been satisfactorily carried on, and nearly all the meetings carried out under the auspices of the congregation, have met with hearty support. The Sunday series have been uniformly well attended and the audiences have shown a commendable appreciation of Mr. Badland's earnest labours. He is now delivering a series of Sabbath evening discourses on "Lessons from the Sciences," which have attracted considerable attention, and have been noticed in the local newspapers. On February 27th, the subject of the address was "The Development Theory," the minister's text being taken from the twenty-fourth Psalm: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Mr. Badland dwelt upon the wonderful mystery of life, of plants and animals, and impressions derived from its beauty. He supposed all naturalists would agree that one tree or flower was more wonderful in everything except size than all the heavenly bodies, the structure being more complex, and its changes and the laws that governed more marvellous in number, variety, and harmony. On the whole the structure and order of the heavenly bodies were understood, but the plant altogether baffled them; and when they came to the animal they had the added fact of feeling, and the higher orders, thought also with man, who could study the universe and worship God, at the head. Whatever the material universe might be, it was wonderfully adapted to supply the conditions of life; and the contemplation of its purposes brought forward adoration and gratitude. Mr. Badland then dealt at length with the design of creation, and the explanations given of it in the Book of Genesis, taking the side of more recent scientific statements. The origin of life remained, however, a special mystery, but he contended that all the varieties and forms of life were due to the slow action of laws that were still operating in nature. He gave instances to show this in domesticated animals, urging that the creatures that were best able to live gradually established a variety, and these in time became fixed as a new species. There was, he urged, no doubt as to these laws, and the only question was as to accounting for them. Mr. Badland then proceeded to touch upon Darwin's theory, explaining it fully and concluding his discourse

by stating that the development hypothesis had now won almost universal acceptance. The Sunday School is still in a satisfactory condition, and the services are well attended by the young people. There is no reason to fear for the future of our church at Lewes, if the friends only throw themselves heart and soul into the cause.

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### NORTHIAM.

Population, 1,300; Place of Worship, the Unitarian General Baptist Church, Hermon Hill; Founded, 1818; Seating accommodation, 150; Congregation, 40 to 50; Preachers, Laymen from Battle, Hastings and Rye; Sunday service, 6.30 p.m.; Hymns, Dr. Martineau's.

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The church at Northiam has gone on famously during the last two months. The congregation have sustained their interest in the services, and the attendances have on the whole been good for the time of the year, and in the face of the unpleasant weather which has prevailed at periods since the beginning of 1887. The preaching has been carried on solely by lay supplies from Battle, Rye, and Hastings, and the variety of personages and subjects has redeemed the meetings from much of the monotony which might otherwise have prevailed. Mr. G. E. Frisby, of St. Leonards, conducted the first service this year on January 9th, and was followed on January 16th Mr. Thomas Gasson, of Rye. Mr. W. H. Bennett, of Hastings, preached on January 30th, and Mr. W. H. Burgess on February 13th, and the remaining meetings have been taken charge of by other gentlemen. It is with much regret we have to record the departure of Mr. Frisby from Hastings, by which we lose his assistance in ministering at the chapel in this village. He was a ready and careful preacher, and always faithfully fulfilled his appointments. His absence will be felt by the congregation both on account of his quiet earnest work in the pulpit and his genial friendly manner with all the members of the church. We have had an addition to the preaching staff however in the person of Mr. H. Proctor, of Hastings, who conducted the service on February 20th and delivered a capital sermon which was much appreciated by those present. The prospects of the success of the work in the village and district are exceedingly hopeful. There is not that

opposition, and we think we may add prejudice to the Unitarians that once existed amongst the people, and we see fresh faces in our congregations every Sunday evening. If those who object to our views without really knowing what they are would only attend our places of worship and listen to what our ministers have to say they would often be largely enlightened, and their ill-considered antagonism would be to a great extent disarmed. The musical portion of the services has much improved during the last two months, and we have to thank those musicians who have assisted us both vocally and instrumentally in rendering this department of congregational ritual so fairly efficient. An offertory box has now been placed on the church door, and subscriptions are regularly collected every Sabbath day. We must also mention the exceedingly hearty and liberal manner in which the Northiam folk have entertained those who have preached in the chapel in January and February. Mr. Stephen Rootes, Mr. J. W. Archer, Mr. Alfred Comport, and Mr. William Comport are always ready to give their visitors a hearty welcome, and this fact, coupled with the pleasant walk or drive if the day is fine, makes a trip to the village a happy episode in their every-day lives. The church business may be considered by this time to be in good working order, and in our next issue we hope to chronicle the formal appointment of a committee and other officers. There are several matters in connection with the chapel building which will have to be taken into consideration before another winter comes on. The church is rather damp, especially in its south-eastern corner, and some attention must be paid either to the state of the basement or the roof. The dampness tends to spoil the books in the building, besides making the place chilly and uncomfortable. It will be for the new committee to discuss details of this description.

### RYE.

Population, 4,500; Place of Meeting, Mr. Thomas Gasson's Furniture Stores, Cinque Ports Street; Unitarian Service the first Sunday in every month at 2.30 p.m.

The small body of Unitarians at Rye have only held one meeting since the year opened, but none of those who have accepted our

principles have gone back in the spiritual path, or have faltered in their allegiance to our faith. The class will soon, we hope, congregate together again, for it is only a temporary hindrance which prevents the ordinary gatherings from taking place. We have received some assistance from this town in our Northiam work, and in the coming summer we have no reason for supposing the help will not be as cordial and as hearty as it was at the same time last year. We urge our Rye friends to go forward without flinching, and to do all in their power to propagate their religious ideas. We in other places offer them our warm sympathy in their isolated position, and our best wishes for their future development.

### TENTERDEN.

Population, 3,600; Place of Worship, the Unitarian Presbyterian Chapel, Ashford Road; Founded, before 1700; Seating accommodation, 220; Congregation, 110 to 120; Minister, the Rev. Robert Cooper Dendy, Chapel House, Ashford Road; Secretary, Mr. J. Munn Mace, Belle Vue House, East Cross; Treasurer, Mr. J. E. Mace, Ashford Road; Sunday services, 11 a.m. and 6.30 p.m.; Hymns, Dr. Martineau's; Prayers, the Ten Services; Church work—Sunday School.

Tenterden at the best of times is not a very bustling town, and its prevailing inactivity affects most of its public institutions. The church here has plodded quietly on its way during January and February, but has not made many outward signs of internal vigour. Its regular services, however, have been as carefully carried out as formerly, and have been on the whole fairly well attended. Mr. Dendy has preached most if not all of the sermons, and his ministrations have been as warmly appreciated as heretofore by his congregations. The Sunday School continues to be a scene of quiet labour, for the fruits of which we can only look in the time to come. Besides these few notes there is little else to chronicle, and we can only add the general statement that the Unitarians in Tenterden, even if they have not made any perceptible headway, at least have succeeded without any great difficulty in holding their own so far this year.